The Unitarian Calendar

That man leads a sincere Christian life (1) who endeavors to serve and obey God to the best of his understanding and power, (2) who strives to please his neighbor to edification, (3) who endeavors to do his duty in that state of life unto which it has pleased God to call him.

—Thomas Wilson.

Vol. 6 NOVEMBER — 1913 No. 3

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Henry M. Williams.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Incorporated in 1885. The active work of the Society is carried on by the Department of Religious Education o the American Unitarian Association.

President, Rev. William I. Lawrance.

Treasurer, Mr. Sanford Bates.

THE ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes, 11 St. John St., Jamaica Plain, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to the Secretary, Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

NATIONAL LEAGUE OF UNITARIAN LAYMEN

Organized in 1909.

Promotes an increasing participation in the works of the local churches and in the affairs of the denomination at large.

Honorary President, Hon. W. H. Taft.

President, John Mason Little.

Vice-Presidents, Hon. Horace Davis, LL.D. and Mr. M. T. Garvin.

Address correspondence to the Secretary and Treasurer, Mr. Cyril H. Burdett, 135 Broadway, New York City.

The Unitarian Calendar

Vol. 6. NOVEMBER, 1913. No. 3

LIKENESS IN ALL RELIGIONS

RALPH WALDO EMERSON

We know that the world was made at one cast; what we find in ourselves, we recognize all around us. Whatever man sees, that he has a key to in his own mind. All mythologies, the most barbarous and the most refined, he can translate into his own. The scholar can easily understand how the King of Crete came to be the Olympian Jove of Homer in old time, and how, in later ages, a saint of Nazareth became the adoration of nations; for the student is aware, in himself, that the religious impulse is the most revolutionary principle in human experience, uplifting and impelling the man beyond himself. Every nation of the globe is in our day, whether willingly or reluctantly, holding up its sacred books and traditions to our eyes, and we find in our mythology a key to theirs, and in our experience a key to their experience. There is in all these a general agreement to what we call good morals. In all these sacred books or systems, the anomalies can be accounted for in the peculiar conditions or geography of the people; and, as a rule, every one, of course with its share of nonsense, has some exceptional merit, some contributions of a wise and holy soul to ethics. In each appears the activity of the imagination in a barbarous mind, and the contemporary existence of a minority of comparatively wiser men holding fast to the simple rule of duty.

All the creeds claim miracles, but we do not therefore accept the creeds; we measure them by their civilizing power. Thus Christianity strives against the sensual instincts of man; we hold it therefore in

honor. So does Buddhism, and every high enthusiasm. Just so far as they have this power, they prevail. You cannot resist a moral movement. "An arch never sleeps," say the architects. No more does a new truth, once clearly apprehended. You find a parallel truth in the very beginning of history for every noble inspiration of our religious history, as well as for every crime of ours committed under the sanction of religion or the claimed sanction of religion. That wise man that I spoke of as appearing always—the minority of thoughtful persons—is expressed in the mariner's prayer in the storm to Neptune: "O God, thou canst save me if thou wilt, and if thou wilt, thou canst destroy; but, however, I will steer my rudder true."

These cosmical statements occur in every nation, and in the sacred books of every nation. Every reader knows that almost every passage in our sacred books can be paralleled with a like sentiment from another book of a distant nation, and of such an age as to show that it was not derived from ours. And so many of the contributions in Eastern literature are so inestimable in themselves that one would think they could not be hidden in obscure translations,—translations which do not pass into currency. The immense energy of the sentiment of duty and the awe of the supernatural exert a powerful influence on minds that are often perverted, and a tradition is received with awe, but without corresponding action on the intellect. Then you find so many men infatuated on that one topic of religion. Wise on all other topics, they lose their reason the moment they talk of religious things. In a day not far off, these ridiculous attempts to patch the ecliptic of the universe with a piece of tin will come to an end.

But despite his self-ignorance, there is no man knows more evil of himself than he does of his neighbor. —*Bishop Thomas Wilson.*

THE PRESENT SPIRIT OF DEVOTION

FRANCIS B. HORNBROOKE

Some people say, "The fashion of devotion is a thing of the past. No one cares or thinks of such things now. The larger conception of the universe and the clearer vision we have gained enable us to dispense with books of this kind." To such I can only reply, "Speak for yourselves. There is some difference between what you want and what the world needs. Do not, I pray you, exalt your individual mood into a spirit of the time." Instead of less devotion, we may need more, as the larger order of life and duty breaks in upon us. There were people fifty years ago in England who thought that when their views of life and duty should prevail there would be no need of any poetry. But the deeper nature of John Stuart Mill clearly discerned that when his philosophy had gained the day the world would need poetry like that of Wordsworth more than ever. So I think it is with the need of the literature of devotion. In spite of—yes, even because of—all our advances, because of our grander vision of life, we shall still need to pray that "more of reverence in us dwell." Still shall we need the words of those who can suffuse our thought with feeling, and who can inspire us with that spirit which strives to make daily life one of obedience to the high ideals which God is shining down upon us.

This has been the central aim of our works of devotion during the past three centuries of English history. And the spirit of devotion which has prevailed through the long ages of the past is no less prevailing to-day. Works of devotion will be rewritten, and they will appeal to the men and women of our time, and in time to come, in other ways, but the devotional temper will abide so long as man is conscious of his dependence upon the universe in which he dwells, so long as he hears the voice of his higher nature, the voice of God.

DEVOTION IN ALL AGES

GEORGE WILLIS COOKE

In all ages the devotional life is essentially the same. It takes new forms, finds fresh doctrinal expressions, but it is forever the same in essence. The soul hungers for that which is real, for the true bread of heaven; and it will not, in one time more than another, satisfy itself with other than spiritual food. The doctrine of Augustine is not that of Wesley, the asceticism of à Kempis is not that acceptable to Whittier, the ecstasy of Madame Guyon is no part of the experience of Channing; but in its essence, in its spiritual insight and quality, these stand side by side in their religion, one in faith as one in moral aspiration.

In church connections, in ritual modes, in doctrinal expressions, such men as these are often wide apart; but in their spiritual experiences, and in the essence of their faith, they are very near each other. They form a brotherhood of those who live in the spirit, of those who have found what is simple, genuine and inspiring in religion. We read their books with great satisfaction, even when we are repelled by their asceticism and their theology, because they touch the heart and satisfy it with high spiritual thoughts. We feel the charm and power of their faith in God, and we long for the peace which they have found in trusting him.

We are often repelled by the materialism, theological debate, and clamor of tongues in our day; and we sigh for some quiet haven of rest, some heritage of the soul, where we can commune with Him who inhabiteth Eternity, in a trust of the soul that knows neither words nor doctrines. We want what is right and true and loving; but we want it with no one's labels, with no one's interpretation. We want it from God, with his mark upon it, bearing to us the message of his love.

WHAT LIES BEHIND?

W. C. GANNETT

When Paul says, "We look not at the things which are seen, but at the things which are unseen," he speaks for all of us. It is not specially the scientific, not specially the religious, but the human attitude. The outside never satisfies. What lies behind? What is it made of? What is it for? How came it to be? Such are the questionings with which men have always stood before Nature. We are all philosophers in our search for causes and destinies. The child in his nursery is an irrepressible asker of conundrums. And how his science runs into his religion! "What makes my gun go bang?" he begins with; but soon it is, "Who made me?" and, when that is answered, "Who made God?" "Who was the first mother, the very first?" asked one small questioner; and "Where did God stand to make the world before there was any place to stand on?" asked another. "How could Satan have been so wicked, before there was any devil to put him up to it?" wondered a third. The savage is also a philosopher, seeking with his childlike reason into causes; and with him, also, science and religion are not two but one. The thunder rolls above him. "Hush!" said the old-time German, "Hush! The god Thor is hurling his mighty hammer." The moon passed between the earth and the sun, eclipsing it: "It is the great Dog-monster swallowing the sun," and the Indian would shout and shoot his burning arrows into the air to drive him off. That was the savage's science, his theory of the cause, to account for the seen effect; but his theory took him at once to the gods and the demons. In this respect the child is only father to the man; and the savage—why, every professor in Harvard College is the son of a savage! We of to-day peer more eagerly than ever into the unseen, and the more we see convinces us the more how little we see. Every anxious guess at our origin or our destiny, every sacred aspiration, testifies how truly we look at things not seen.

WHITTIER, A BUSINESS MAN

FRANCIS TIFFANY

"Religion is religion, and business is business," has often been said in an invidious sense of many a crooked deacon. But it can equally be said in a higher sense of many an exalted saint. When John G. Whittier died, most people were astonished to find that a man who was a devout poet, whose writings had for many years been tabooed in all the magazines for his abolition principles, and who had been all his life so generous a giver, had yet contrived to leave so large a property. "Mr. Whittier," answered a bank president, "was the best business man I ever knew; had he devoted himself to making money, he could easily have become a millionaire." Now it is always a pleasure to see a mystic poet delivered in this fine fashion from the contempt of the Philistines and exalted in their eyes from the valley of humiliation of poetry to the mountain-top of a possible millionaire. It is a poor rule, however, that does not work both ways; and so it were devoutly to be wished that many a millionaire were equally capable of descending from his financial height for a time to the poor level of the mystic piety of Whittier's "Psalm" or of St. Theresa's fourfold way of prayer.

Those who keep careful watch over their conscience are not often liable to form rash judgments; for just as, when the clouds lower, the bees make for the shelter of their hive, so really good people shrink back into themselves, and refuse to be mixed up with the fogs of their neighbors' questionable doings; and rather than meddle with others, they consecrate their energies to their own improvement and good resolutions.

—*Francis de Sales.*

THANKSGIVING

Many elements enter into the composition of the thanksgiving impulse. And, although the State issues its proclamation calling upon the people to give thanks in the spirit of gratitude, it is doubtful if one can be thankful by proclamation any more than one can fall head over ears in love, on demand. There is, for instance, the matter of temperament. Some people are temperamentally thankless. Gratitude and the spirit of praise seem to be left out of their substance. They may not be bad in any real sense, and yet they seem always to want so much that they haven't got that they seem never really to be grateful for what they possess.

Then there is the matter of training and experience and the degree to which one has been served and pampered. One must needs have been in want to appreciate a blessing. Only adversity of some kind, or misfortune, or deprivation, can inspire in some hearts a sense of gratitude through the relief of such necessity. If the spirit of gratitude is of value then there are many people in the world whose greatest blessing would consist in a substantial privation.

Thanksgiving, too, may be a very petty affair. If one can be thankful only in the spirit of selfishness, its value may well be doubted. If in order to be thankful for two good legs one must see a one-legged man hobble up the street; if, in order to be thankful for a sound liver, one must see a miserable dyspeptic buy a bottle of wine bitters; or if, in order to be thankful for a good dinner, one must send a turkey to someone who hasn't had a square meal for a year —then the whole idea of thanksgiving and Thanksgiving Day is reduced to its lowest terms.

The fact is, the spirit of thanksgiving must be cultivated, like any other attribute of human nature. Thanksgiving by proclamation can only then be efficacious when it is the public recognition of a heart-quality which is active every day of a person's life.

True thanksgiving is a quality that cannot be applied simply to one's own little incidents of good fortune. It is a far more potent impulse than that, for it should relate itself to the whole sphere of human interest. Wisely directed it can not only wait upon success, good health, friendship and the full round of personal prosperity, it can respond to a spiritual interpretation of trial and care and disappointment. Thanksgiving arises from hearts attuned to the whole complicated symphony of human experience. To reach its highest expression it must have been inspired by the glory and wonder of life itself, and all that life includes. It is, essentially, a religious thrill —a kind of spontaneous, loving, childlike uplook into the gracious face of the Infinite. When Thanksgiving is what it ought to be and may be, it expresses, not the incidental and temporary, but the whole habit of life formed by a sane and reverent attitude towards every turn of human experience.

L. G. W.

DAILY BIBLE READINGS FOR DECEMBER, 1913

Dec. 1, Ruth, i., Story of Ruth.

Dec. 2, Ruth, ii., Story of Ruth.

Dec. 3, Ruth, iii., Story of Ruth.

Dec. 4, Ruth, iv., Story of Ruth.

Dec. 5, Psalm xix., God's works and word.

Dec. 6, Mark, i., 1-15, Mark's beginning of Jesus' life.

Dec. 8, Matt., i., Matthew's beginning of Jesus' life.

Dec. 9, Matt., ii., Matthew's beginning of Jesus' life.

Dec. 10, Matt., iii., Matthew's beginning of Jesus' life.

Dec. 11, Matt., iv., 1-17, Matthew's beginning of Jesus' life.

Dec. 12, Luke, i., 1-23, Luke's beginning of Jesus' life.

Dec. 13, Luke, i., 24-56, Luke's beginning of Jesus' life.

Dec. 15, Luke, i., 57-80, Luke's beginning of Jesus' life.

Dec. 16, Luke, ii., 1-21, Luke's beginning of Jesus' life.

Dec. 17, Luke, ii., 22-52, Luke's beginning of Jesus' life.

Dec. 18, Luke, iii., 1-20, Luke's beginning of Jesus' life.

Dec. 19, Luke, iii., 21-38, Luke's beginning of Jesus' life.

Dec. 20, Luke, iv., 1-15, Luke's beginning of Jesus' life.

Dec. 22, John, i., 1-18, John's beginning of Jesus' life.

Dec. 23, John, i., 19-51, John's beginning of Jesus' life.

Dec. 24, Matt., iv., 23—v., 12 (Christmas readings.) The pith of Jesus' teachings. The Beatitudes.

Dec. 25, Matt., v., 13-32, The Sermon on the Mount.

Dec. 26, Matt., v., 33-48, The Sermon on the Mount.

Dec. 27, Matt., vi., 1-18, The Sermon on the Mount.

Dec. 29, Matt., vi., 19-34, The Sermon on the Mount.

Dec. 30, Matt., vii., The Sermon on the Mount.

Dec. 31, Luke, vi., 20-26, Luke's Beatitudes.

UNITARIAN HYMN

The breaking waves dashed high
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches tossed;
And the heavy night hung dark,
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of stirring drums,
And the trump that sings of fame;
Not as the flying come,
In silence and in fear;
They shook the depths of the desert's gloom.
With their hymns of lofty cheer.

Amidst the storm they sang;
And the stars heard, and the sea.
And the sounding aisles of the dim woods rang
To the anthem of the free.
The ocean eagle soared
From his nest by the white wave's foam,
And the rocking pines of the forest roared,
This was their welcome home!

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine!
Ay, call it holy ground,
The soil where first they trod
They have left unstained, what here they found:
Freedom to worship God.

—*Felicia D. Hemans.*

INEVITABLE MISREPRESENTATION

MARY GREW

The founders of every system of religion, of every sect, of every school of philosophy, have been more or less misrepresented, and their teachings grossly perverted by their friends and followers. The more intense the interest excited by the system, the greater will be this misrepresentation and perversion. This is inevitable, for the conditions are the natural imperfection of the human intellect, the greater number of interpreters, and the tendency of enthusiasm to intensify the diversity of interpretations when the opposing advocates meet for conflict. The religious element being the strongest in the human soul, religious controversies and wars have been the most bitter and deadly which the world has known; and in their process it is not strange that creed or theory, transformed into a battle-cry, should lose its original spirit.

One who is interested in Swedenborg, Luther, Fox or John Wesley must learn what they thought from their writings, not from the comments or the lives of their followers. Few thoughtful persons will deny that in a discussion of Christianity it is fair to claim that it shall be interpreted or defined from its founder's life and teaching, not from those of his followers. What, then, did Jesus Christ teach? What did he propose as essential to his religion and the eternal life of man? What did he say was the object of his mission? He answered these questions when he said, "For this end was I born, and for this cause came I into the world, that I might bear witness unto the truth." But what truth? It is with this inquiry that the mistake arose which confounds theology and religion,—the one a science, a schedule of propositions to be apprehended intellectually; the other an inspiration and a life. The question, "What is Christianity?" is but asking, "What were the main ideas in the teachings of Christ?" Surely these two, —the fatherhood of God, and the brotherhood of

man. The ideal of God which he presented was that of a father, loving and tender beyond human conception; tenderest to those who most needed him. The duty toward God which he enjoined was reverent love and trust and obedience; the duty toward man, brotherly love and brotherly service. His religion was preached to the humble, uncultured souls of his time, and the common people heard him gladly; but no philosopher or metaphysician has ever evolved a system of ethics equal to that which he taught, or given to the world a rule of life so profound and so simple as his precept, "Whatsoever ye would that men should do to you, do ye even so unto them." He did not propound dogmas which required laborious intellectual comprehension. On the contrary, he only asked of his followers that they should trust the Father whom he revealed, and to this end he desired that they should become as little children. He would have them show love to God by love to man; by feeding the hungry, clothing the naked, ministering to the sick, and comforting the afflicted. Whether the dogmas which the Church presents us are true or false, they do not belong to the religion of Christ; whether good or evil in their tendencies, they are not to be charged upon him. If Christianity be interpreted by the words and life of Jesus, does it not command our profoundest reverence in proportion to our development in virtue, holiness, and love? We sometimes hear that certain ancient moral philosophers and religious teachers who lived before Jesus was born gave to the world moral precepts similar to those upon which he has impressed his name. But why is it, I ask, that his name, and not theirs, is indelibly impressed upon them; and why has not one of them taken such a grip of the world's heart, unless it was that "never man spake like this man"?

He, who can take no interest in what is small will take false interest in what is great. —*Ruskin.*

DOES PRAYER MAKE ANY DIFFERENCE?

CYRUS A. BARTOL

Does prayer make any difference? I think yes, if the asking be genuine. Not by praying against law. . . . This great world were an arrested development but for the appearance on it of the human actor to dominate the rest. He brings into existence new species of plants by his fostering; he sails over seas; he is the exponent of the uses of the world, the illustrator of its beauty. It is man who makes of pigments, pictures; of marble, statues; he is a co-creator, and in the accomplishment of his designs he finds the answer to his prayers. Luther was right,—to have labored is to have prayed. The whole of Nature, from protoplasm to man, is forever climbing higher; and what is this perpetual aspiration but a perpetual prayer? . . . Science cannot stop prayer, because there is no final statement of laws; and the scientist is but a provisional bishop, even in his own realm. Mr. Mill thinks that not only morals but mathematics may be different in some other world. We are cognizant only of phenomena. There are no provable properties of matter without mind; without seeing there is no light; without hearing, no sound. The sun and moon are our servants, to be dismissed when we can be better served; and our own aim at perfection is as much a law as the starry attraction,—our sense of duty a higher law, indeed a moral gravitation, to hold though the bands of Orion be loosed. Every struggle after purer living, to cleanse our own hearts, or to purify a State, is prayer. But prayer which is not a want, but a wish for private gain, not public good, is spent on the air, and must pass by God as the idle wind which he regards not. The real appeal to the Most High is no impertinent presuming on a violation of his statutes, which are himself in motion; it is a reaching toward Him, to flout which is the part of a shal-

low brain. No prayer-gauge can reach these deep-sea soundings. True prayer is an act of faith, which has warrant to act as much as any sense or organ. It is an experiment according to eternal commandment, which must succeed.

NEWS NOTES

The *Japan Advertiser* of September 4 contains the following announcement, followed by a column of interesting news about the visit of Dr. Sunderland:

"The Rev. J. T. Sunderland of America arrived yesterday by the *Shinyo Maru,* and is stopping at the Imperial Hotel. He plans to spend the month of September in Japan. He will proceed thence to China for the month of October, thence to Manila for the first fortnight in November, plans to reach Ceylon the latter part of November, and to be in India approximately from December 1, 1913, to February 1, 1914, expecting to reach America again about March 1st."

The following paragraph taken from the weekly calendar of one of our enterprising Sunday Schools might well serve as a challenge for other churches:

"During the past few years, great progress has been made along the lines of organization, discipline and instruction. The minister is superintendent of the school, and personally conducts its sessions. A regular committee, under the chairmanship of the minister, has full charge of the general work. Efficient teachers are in charge of all classes. Special activities, such as the home department, the cradle-roll, etc., have recently been established, and others are being planned for the future."

The Thirty-sixth Annual Conference of the Iowa Unitarian Association was held at Humboldt, Iowa, October 15-17. There were four sessions. The first evening was devoted to a forum of modern thought.

October 16 was occupied by various speakers upon "Our Missionary Problem." And on Friday morning the practical question, "Is it possible to make the ethics of Jesus the controlling principle of modern life?" was discussed by Revs. R. D. Van Tassel, Ernest C. Smith, and C. L. Elliott.

On the 19th of October the new church at Winnipeg was dedicated. This is good news for the entire denomination. It has been a long and difficult struggle to secure the funds necessary for the erection of this church. The building itself is attractive from an architectural point of view, and its facilities for church work are modern and adequate. Let all Unitarians who may be visiting or passing through Winnipeg pay a visit to the Unitarian church.

Many of the friends of the First Unitarian Church in Berkeley, Cal., will regret to learn of the death of Judge George W. Haight. Judge Haight had been deeply interested in our work in California, and bequeathed to the church in Berkeley four hundred dollars, and to the Sunday School one hundred dollars for the purchase of library books.

The ordination and installation of Mr. E. Burdette Backus, son of Rev. Wilson M. Backus of Minneapolis, took place on October 26 in the Unitarian church in Lawrence, Kan. Rev. Lewis G. Wilson, the Secretary of the American Unitarian Association, delivered the sermon, and Rev. Elmer S. Forbes, Secretary of the Department of Social and Public Service, made the address to the minister and extended the right hand of fellowship.

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Annual subscription, 25 cents.

The Rocky Mountain Conference of Unitarian Churches was held in Unity Church, Denver, Col., October 26-27. On the evening of Sunday, the 26th, there was a platform meeting, the subjects and speakers being: (1) "The Spirit of American Unitarianism," by Rev. David Utter, D. D., of Denver, Col.; (2) "The New Faith in the New Time," by Rev. John C. Mitchell of Greeley, Col.; (3) "Liberal Religion and Modern Life," by Dr. George H. Glover of Fort Collins, Col.; (4) "Unitarianism and Modern Philosophy," by Rev. Thomas S. Robjent of Colorado Springs, Col. Col. J. B. Wheeler of Colorado Springs presided.

This Conference was followed by the Ministers' Institute, which began on the evening of the 28th, the sermon being given by Rev. Maxwell Savage of Louisville, Ky. In the following sessions there were various addresses and devotional services by ministers from Greeley, Denver, and Colorado Springs, Col.; Salt Lake City, Utah; Wichita, Kan.; Dallas and San Antonio, Tex. The Secretary of the American Unitarian Association and the Secretary of the Department of Social and Public Service of the Association were present and took part. This Institute was conducted under the auspices of the American Unitarian Association.

Sunday evening services will be held in King's Chapel, Boston, this winter, at 7.30 o'clock. The first date is November 2d. The Vesper service, which for many years has been held in the Chapel on Sunday afternoon, will be omitted. The change has been made in order to give those who would like to attend a Unitarian church on Sunday evening an opportunity to do so, there having been, hitherto, none of our churches in the city proper regularly open at that time for worship. Week-day noon services, such as were held successfully in King's Chapel last season, will begin this season on November 3d. They will, as heretofore, be conducted by the various ministers of our denomination.

SPECIAL BOOK SALE

Beginning on Monday, November 3rd, and lasting until the stock is exhausted, the Publication Department will exhibit and sell for cash at special bargain prices a miscellaneous assortment of its publications. All of the books to be shown are still serviceable, but for various reasons have been set aside as no longer fit to be sold at the full retail prices. Many are volumes which have been loaned to churches for exhibition, and through exposure on the shelves or careless packing now show slight defects. In the lot will be found a wide variety of subjects, including Hymn and Service Books, and all persons wishing to own books for their contents rather than their outward beauty are urged to drop in at the BOOK ROOM, 25 BEACON ST., on November 3rd and thereafter to inspect this display. Reductions as great as 50% will be made on many of the books, while certain of the paper-covered volumes in the Great Affirmation Series will be

GIVEN AWAY FREE

(One to a person)

AS LONG AS THEY LAST

Unitarian Churches

Promote

1. **Religion**, as an "everlasting reality" and the consciousness of God as a necessity of the right life.

2. **Worship**, as the natural aspiration of the human soul towards completeness.

3. **The Pursuit of Truth** as a safeguard from danger and a guarantee of freedom.

4. **The Spirit of Sympathy and Service**, as the motive of social welfare, inspired by the gospel of peace on earth and goodwill to men.

5. **The reverent and joyful outlook** upon life here and everywhere.

Entered at Boston Post Office as second-class mail matter